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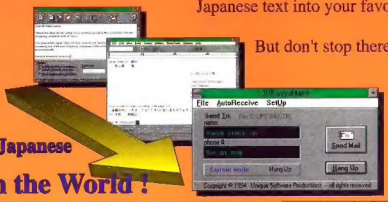

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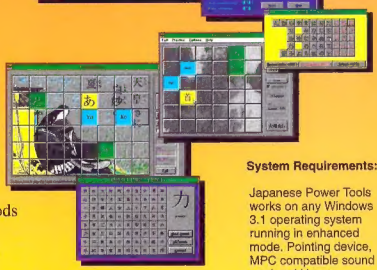

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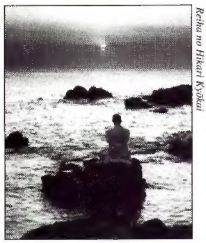
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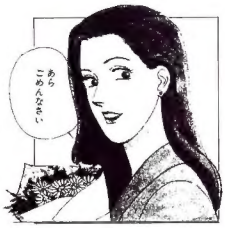

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Mangajin is a made-up word combining *manga* ("comics/cartoons") and *jin* ("person/people"). It sounds almost like the English word "magazine" as rendered in Japanese—*magajin*. All of the Japanese manga in *Mangajin* were created in Japan, by Japanese cartoonists, for Japanese readers.

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MANGAJIN

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PUBLISHER'S • NOTE

A few weeks ago, the first issue of the Portuguese edition of *Mangajin* was published. It will come out four times a year and is targeted at the estimated 150,000 Brazilians of Japanese descent who now make up a major segment of Japan's foreign community.

International Press Company (I.P.C.), a private corporation headed by Mr. Muranaga Yoshio, is the publisher, but the Japanese Ministry of Foreign Affairs has also lent its support. The first press run was 2,000 copies, circulated primarily in Japan, with a couple hundred copies going to Brazil.

It's no surprise that the first feature manga was *Shoot!*, a soccer story from our issue No. 39. There were two feature stories: "New Game in Town," our report on the J-League soccer phenomenon, and "Fortune Telling in Japan." The rest of the issue was something of a mix, but it included *Crayon Shin-chan, Obatarian*, and *Furiten-kun. Calvin and Hobbes* provided a new experience in multi-cultural journalism.

Although we have no immediate plans for editions in other languages, don't be surprised to see a Chinese or Korean version at some point in the future.

A call to arms: About a year ago, distribution of magazines to military bases in the Pacific area was shifted from Stars and Stripes to a civilian company called PMG (Periodicals Management Group). The new operation seems to be run something along the lines of a mall bookstore that carries only large circulation, mainstream magazines; as a result, *Mangajin* has disappeared from military exchanges and PXs in Japan. We have received several letters from distressed military (ex-)readers, and we have been trying to re-establish supply lines. The new distributors, however, don't seem to think that there is sufficient demand for *Mangajin*.

If you would like to see *Mangajin* available on military bases in Japan and the Far East, please tell the manager of your PX or exchange. Better yet, send a note to Mr. A. Mackenzey, Buyer for AAFES, APO AP 96328-0003, or Yokota Air Base, Bldg. 4018, Fussa-shi, Tokyo 197.

Vaughan P. Simmons

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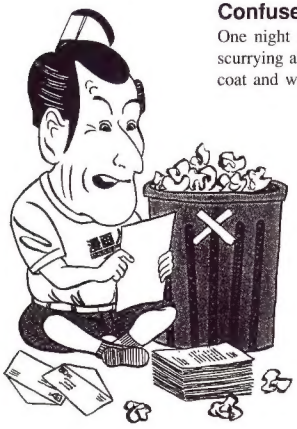

Confused convenience clerks

One night my friend Tom, who had just moved into his apartment in Japan, saw a roach scurrying about in the kitchen. Thinking,"where there's one, there are more," he grabbed his coat and went out to buy some bug spray.

At a nearby convenience store he walked right up to the counter and said to the clerk, *"Kakigōri supurē ga arimasu ka?"* The clerk looked at him strangely, perhaps shocked that a foreigner had just spoken Japanese. Tom said again, *"Kakigōri supurē ga arimasu ka?"* By this time another clerk had come over wondering if he could help, so Tom said it a third time, gesturing like he was holding a spray can.

The clerk behind the counter leaned forward and repeated the request, making sure he had heard him correctly. Tom, determined to close the communication gap, said *"Hai, kakigōri supurē,"* and made the motion of a roach crawling with one hand, while pretending to hold a can spraying the insect with the other.

Just then the two clerks burst into laughter. *"Kakigōri ja nakute, gokiburi supurē!"*

Tom quickly realized his mistake and started laughing along with them. In his haste he had asked the clerks for snow-cone (*kakigōri*) spray, not cockroach (*gokiburi*) spray.

Scott Bierly
St. Petersburg, FL

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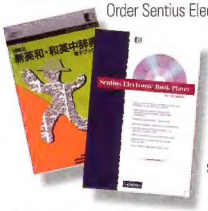

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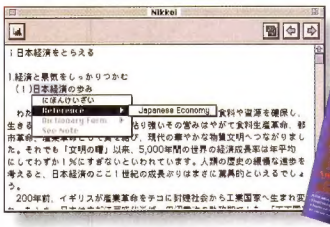

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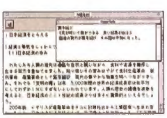

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The alligator-cum-stapler pictured on the left is named ガブッチキス (*gabutchikisu*), a made-up word that mimics the critter's prattling and means something like "chompler," with the "-ler" part coming from "stapler." *Gabu!* (ガブッ), one of the noises that the alligator-stapler makes while smacking pieces of paper together, is a sound-effect word that means "chomp." Flip a switch and the gator changes his tune to *hotchikisu!* (ホッチキス), the Japanese word for "stapler," which comes from the name of the stapler's inventor, Hotchkiss.

Kāchokkin (カーチョッキン), the name of the crow-scissors pictured on the right, is a combination of two sound-effect words, *kā* and *chokin*. The former is, like the English "caw," the sound a crow makes. The latter is the sound of snipping, as in the expression *chokin to kiru* (ちょきんと切る, "cut with a snipping sound"). While hacking away at pieces of paper, the crow says either *kā!*, or, again with the flip of a switch, *choki! choki!* ("snip, snip").

The tape dispenser, not pictured here, is a hippopotamus that goes by the name of *kabapita* (カバピタ). Maintaining the self-referential theme, he spouts either *kaba!* (カバ) or *pita!* (ピタ) as he dispenses tape through his prodigious mouth. *Kaba* (河馬, literally "river horse") is the word for "hippopotamus," while *pita* is an effect word for pressing one flat surface firmly against another, as in *tēpu de pitatto tomeru* (テープでぴたっと留める, "fasten firmly with tape").

Send us your examples of creative product names or slogans (with some kind of documentation). If we publish your example, we'll send you a MANGAJIN T-shirt to wear on your next shopping trip. In case of duplicate entries, earliest postmark gets the shirt. BRAND NEWS, P.O. Box 7119, Marietta, GA 30065

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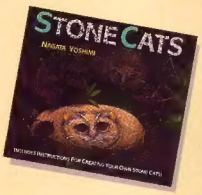

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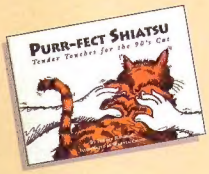

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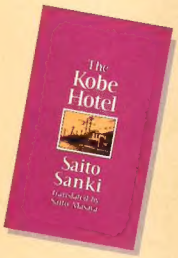

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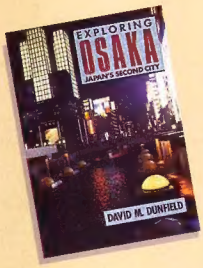

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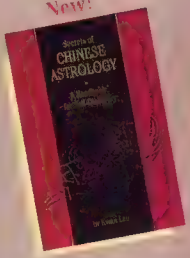

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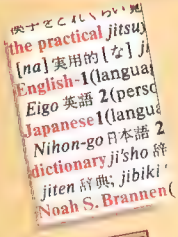

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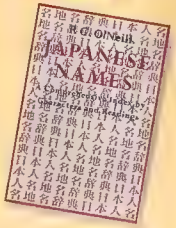

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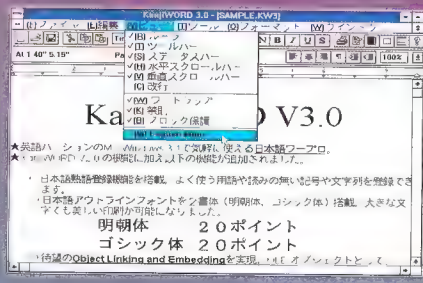

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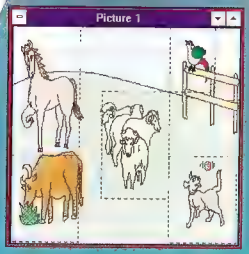

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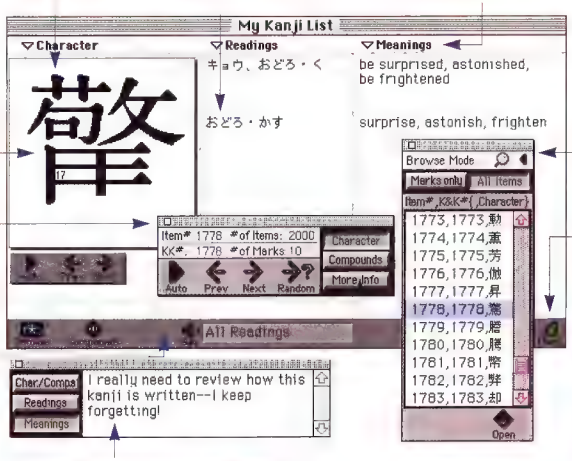

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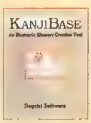

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New Religions in Japan:

Seeking the Way

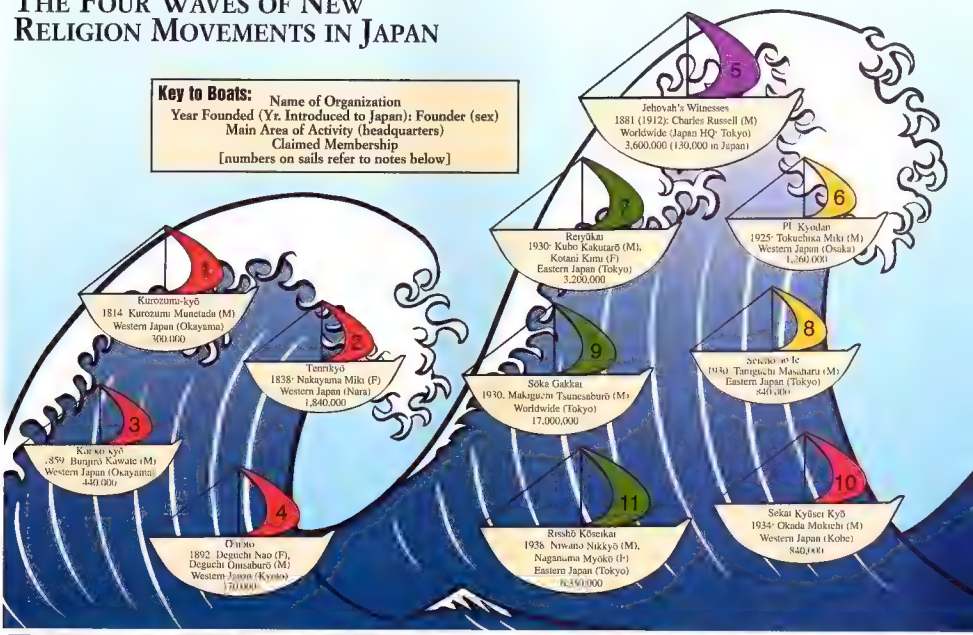
by Ann Saphir

Judging from the numbers, one might easily be convinced that the Japanese are a profoundly religious people. According to the Agency for Cultural Affairs, there are almost 220 million religious adherents in Japan—an impressive statistic, considering that there are only 125 million Japanese.

In fact, the number of "believers" in Japan has outnumbered the population since 1949, four years after the post–World War II Constitution gave the Japanese people religious freedom. This is because many Japanese have no qualms about claiming affiliation with, or letting themselves be claimed by, more than one religion at a time. Indeed, the typical Japanese relationship to religion is so free as to seem

• outnumber = 数が上回る *kazu ga uwamawaru* • qualms = 良心の呵責／気の咎め *ryōshin no kashaku/ki no togame* • promiscuous = 無差別な／でたらめな *musabetsu na/detarame na*

The Four Waves of New Religion Movements in Japan



1) Oldest "new" religion, founded by Shintō priest, recognized as "legitimate" Shintō sect in pre-war Japan and thus remained active despite 1930s religious suppression by government. 2) Founded by peasant with great charismatic appeal, recognized as "legitimate" Shintō sect in pre war Japan, runs a famous foreign language school. 3) Believers regularly consult the deity, through their priest, for advice, recognized as "legitimate" Shintō sect in pre-war Japan, known for anti-sexism stance. 4) Resisted National Shintō and challenged the supremacy of the emperor, extremely violent suppression by the government in 1935, gave rise to dozens of new religions. 5) Apocalyptic vision, pacifist; strong evangelical emphasis, sensationalized in media for resisting blood and organ transplants. 6) Known for its modern golf links, schools, hospitals, and other facilities, claims that living is a form of art and strongly supports the arts. 7) Based on Nichiren sect of Buddhism; lay organization, 1970s "inner trip" phase, in which believers spiritually searched and changed their inner selves, brought in great numbers of young followers; gave rise to several sects, including Risshō Kōseikai. 8) Asserts that all religions are the same and therefore devotes itself to helping people follow their chosen religion better, known for right wing politics. 9) Based on Nichiren Shōshū sect of Buddhism; largest of the new religions, associated with political party Kōmeitō, anti-nuclear activism earned it registration as a non-government organization under the UNHCR in 1981. 10) Founder originally a member of Ōmoto; members use "spirit purification" to rid the body of ills, split into about a dozen sects after the founder died in 1955. 11) Based on Nichiren sect of Buddhism, originally an offshoot of Reiyūkai, lay organization, active in pan-religious organizing.

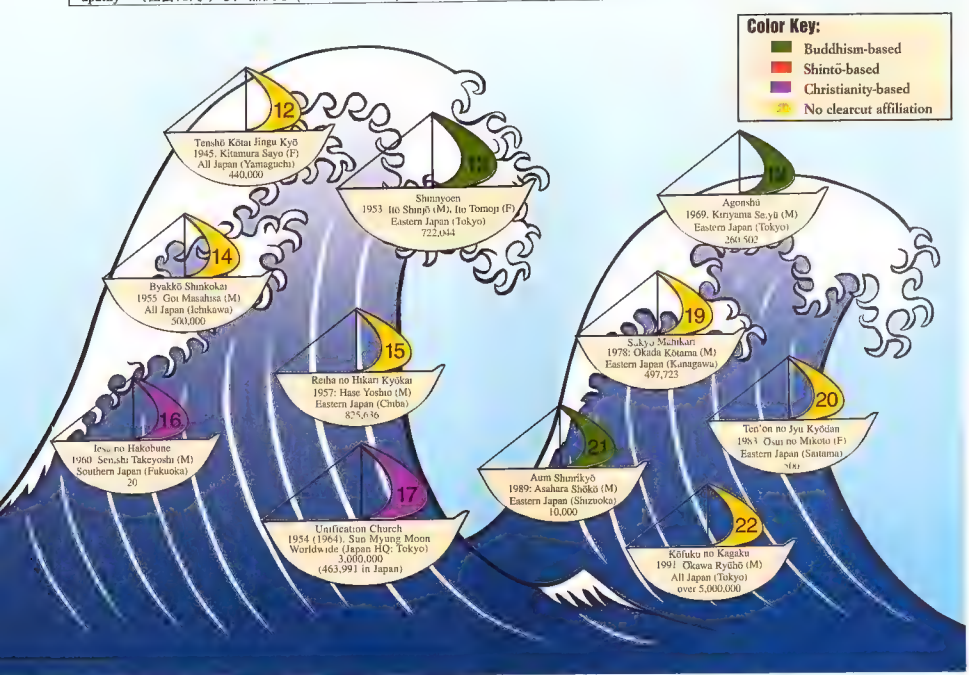
promiscuous. Babies are taken to the local Shintō shrine for their naming ceremony; marriages are often performed in church-like settings, sometimes by a Christian priest; at death, most Japanese are given a Buddhist funeral. If this is what it means to believe in religion in Japan, then it would seem the number of believers may not, after all, indicate a particularly high level of spiritual consciousness among the Japanese.

On the other hand, one need look no further than the 10,000 devoted followers of the now-notorious Aum Shinrikyō (オウム真理教, Aum Supreme Truth) to see that religious commitment in Japan exists. Regardless of what one thinks of Aum's founder/patriarch, Asahara Shōkō, who was arrested in May on murder charges in connection with the March sarin nerve gas attack on Tokyo subway commuters, there is no denying that Aum members even now see their engagement with their religion as a critical part of their lives. The majority of members vow to continue the faith, despite growing evidence that Asahara may have abused their trust in an attempt to precipitate his own apocalyptic vision.

But Aum devotees represent one end of a spectrum, and although it is certainly tempting to dismiss modern Japanese religiosity as the province of the single-minded fanatic on the one hand and the twice-a-year worshipper on the other, in truth there is much that is vital and relevant in modern-day Japanese religion that is at neither extreme. This may not be obvious in a land that sometimes seems adrift in a sea of vapid commercialism and faddish youthful apathy. In fact, it is probably this very lack of spiritual direction that draws such a large minority—tens of millions of people—into a serious relationship with religion.

By far the most vital of Japan's religions—in terms of membership growth and involvement, organization, and wealth—are the so-called new religions (新宗教,

• patriarch = （男性の）教祖 *(dansei no) kyōso* • apocalyptic = 世界の終末を説く *sekai no shūmatsu o toku* • adrift = 漂流している *hyōryū shite iru*
• apathy = （社会に対する）無関心 *(shakai ni taisuru) mukanshin*



12) Known as the "dancing religion" because believers dance ecstatically to celebrate their joy at being saved, created in the wake of Japan's WWII defeat, Kitamura urged the Japanese people (whom she called "nuggets") to mature, at which point they would be able to win the next war. extremely popular until her death in 1967. 13) Based on Esoteric Buddhism, offers a step by-step formula (women, developing super natural powers; known as the "stars' religion" because of its popularity with movie stars. 14) Founder originally a member of Seichō no Ie, members place "May peace prevail on earth" stickers and "peace poles" in public places as part of their prayers for peace. 15) No clearcut affiliation, but founder practiced zen to attain contact with God, members chant the honorary name of their founder to receive "spirit rays" from God and bring about enlightenment for mankind. 16) Made headlines when young female believers were found to be living with the older male founder. 17) Known for mass weddings, tax evasion and extortion have been among the many charges proven against it. 18) Founder is believed to have supernatural powers, yearly "Star Festival" in Kyoto attracts huge crowds to view its "holy fire." 19) Founder once a follower of Sekai Kyūsei Kyō, believers learn to raise their hands over people, animals, and objects and, concentrating "spirit rays" through the head, drive out evil spirits. 20) Founder says she communicated with Allah to bring about the end of the Gulf War. 21) Buddhism based but has strong Hindu influence, founder, now under arrest, suspected of masterminding the sarin nerve gas attack on the Tokyo subway in March, apocalyptic vision (WWIII predicted for late 1995). 22) Draws from all major religions, founder, a former businessman, says he is a reincarnation of several historical prophets, membership is acquired by reading 6 books by Okawa and taking a test on them, Okawa's apocalyptic vision of the rest of the world stipulates that Japan will be spared if Kōfuku no Kagaku reaches its membership goal of 10 million

shin-shūkyō). This catch-all category encompasses all religious movements formed since the early 19th century, when established religions (Shintō and Buddhism) no longer seemed to serve the people's spiritual needs. Aum is one of these new religions; so is the giant Sōka Gakkai (創価学会, "Value Creation Society"), a Buddhist lay organization which claims over 8 million families in Japan and over a million individual members in 115 countries; and so is Kōfuku no Kagaku (幸福の科学, Institute for Research in Human Happiness), a very new religion, founded in 1986, whose 5 million members believe its founder is a reincarnation of Buddha and in frequent contact with Jesus, Albert Einstein, and Confucius, among others. It also includes imports of new religions from overseas—notably the Unification Church, Jehovah's Witnesses, and a fast-growing branch of the LA–based Church of Scientology.

Reiha no Hikari worshippers, as pictured in a Reiha no Hikari brochure. The caption states, "The Great Prayer Hall, filled with devotees acclaiming their joyous salvation."

Although the new religions are quite diverse, they do have some shared characteristics. They are usually headed by a charismatic leader at the helm of a strongly centralized organization, and adherents are fiercely loyal, rarely identifying with more than one religion and seeing their own as the one true way. The religions generally offer believers tangible rewards in this world and provide a network of supportive ties. The rewards (often health, prosperity, or happiness) are usually accessible by some simple technique—chanting a short phrase, for instance. In addition, members tend to demonstrate their commitment to their faith by vigorous proselytizing, donations of money, and contributions of time.

Partly because of some of these shared characteristics, these religions also have in common the tendency to generate bad press. Denigrated as false religions or cults, their very newness makes them suspect; their tightly ordered worlds centered on a revered leader resonate with uncomfortably fascist overtones. Often they are accused of quackery, a charge which many perhaps invite by filling their literature with attestations by believers of disappearing tumors, suddenly healed broken bones, and other medical miracles experienced since conversion. Charges of extortion, some justified, have also plagued many of these religions at one point or another. The Unification Church, for instance, was successfully sued last year by two women in Fukuoka claiming to have been forced to give the church ¥32.1 million.

Another charge commonly levied at the new religions is of sexual misconduct. One famous incident from the 1960s involved a parental uproar over a group of young converts to Iesu no Hakobune (イエスの方舟, "Jesus' Ark"), which was then called Kyokutō Kirisuto Kyōkai (極東キリスト教会, "Far East Christian Church"). The parents believed their daughters were being sexually abused by the middle-aged founder, and wanted to save them; the daughters contested that only by living with the founder would they, in fact, be saved. The original group has stuck together, and the women currently support their communal lifestyle by working as hostesses in their own nightclub in Kyushu.

Now that Aum has been skewered, however justifiably, in the press, some fear a general rampage against the rest of the new religions. Others disagree: in the opinion of one new religions scholar, the huge amount of attention lavished on Aum, despite the fact that it was negative, has been a "massive public relations coup" for new religions in general. Time will tell whether these organizations are bound for a boom or a bust, but in the meantime, let us examine a few of them more closely.

Not So New After All

To understand the popularity of the "new" religions, we must first go back to the "old" ones. Japan's indigenous religion is called Shintō (神道). The association of gods, or *kami* (神), with almost everything—animals, the mountains, the wind, fertility, ancestors—remained an obvious but unnamed part of Japanese culture until the arrival, via Korea, of Chinese Buddhism, Confucianism, and Taoism in the sixth century. Until then, the Japanese had never considered that the presumed existence of an innumerable number of kami constituted a religion.

While Confucianism and Taoism subtly infiltrated Japanese life and thought, Buddhism soon became a prominent part of Japanese religious life, eventually splitting into multiple sects which established temples in every corner of the country. Incidentally, Christianity has been in Japan since 1549, when it was introduced by the Jesuit priest Francis

• reincarnation = 生まれ変わり *umarekawari* • proselytizing = 布教　入信の勧誘 *fukyo/nyushin no kanyu* • quackery = いんちき治療　いかさま *inchiki chiryo/ikasama* • rampage = 激しい反発 *hageshii hanpatsu* • indigenous = 固有の　土着の *koyu no/dochaku no* • infiltrate = 浸透する *shintō suru*

Ever Wonder Why the Gulf War Really Ended?

Ten'on no Jyu Kyōdan (天音ノ珠教団, "Jewel of Heavenly Music Church") is housed in a modern three-story building in Niiza City, just on the Saitama side of Tokyo's northwestern border. Founded in 1983 by a woman named Ōsui no Mikoto, Ten'on no Jyu is one of Japan's smaller religions, with approximately 500 followers. Size, however, has little to do with influence, if its founder is to be believed: she says that she predicted, and in fact helped bring about, the end of the Gulf War in 1991.

As she tells it, in the fall of 1990, a newspaper had asked her and four other religious figures to predict how the Gulf situation would end up. Morning, noon, and night she concentrated on the mirror that hangs in the center of her altar, asking Allah to put peaceful thoughts into Saddam Hussein's heart. Her clairvoyant powers, she said, allowed her to predict that the war would end in February, and the troops be fully withdrawn by April. Moreoever, she is confident that Allah listened to her appeal to pacify Hussein, because the peace agreement was reached on February 26, and the bombs stopped flying two days later. "February 28, you see, is my birthday," she smiled.

Ten'on no Jyu founder Ōsui no Mikoto (photo by Ann Saphir)

Xavier, but has never attracted more than a small minority (currently .7 percent) of the population.

The new religions, which have traditionally borrowed heavily from the Shintō and Buddhist faiths in the formation of their own belief systems, rituals, and symbols, first cropped up in the late Edo and early Meiji periods in response to a crisis of faith among peasants, long exploited by the central government and given very few other outlets for

• clairvoyant = 千里眼の *senrigan no* • pacify = なだめる *nadameru*

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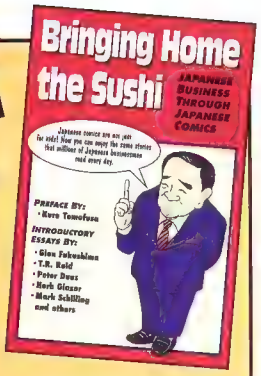

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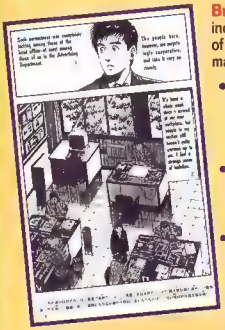

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their frustrations. Since the established religions were associated with the ruling elite, the peasants turned to newer, more hopeful alternatives.

One such religion was Ōmoto (大本, "Great Origin"), founded in 1892 by a spiritually possessed woman named Deguchi Nao and her adopted son-in-law, Onisaburō. The charismatic pair worked hard to bring in new followers to their Shintō-based religion, churning out volumes of printed materials in a manner that prefigured the tendencies of later religions. (The founder of Kōfuku no Kagaku, in fact, bases his entire conversion process on printed materials: one becomes a member of the Institute only after one has read 10 of his books and taken a test to prove it.) The Meiji Constitution of 1868 granted religious freedom so long as it didn't interfere with loyalty to the state. But after 20 years of development, Ōmoto had attracted an impressive following among intellectuals and military leaders as well as among the masses, and was seen as a potential threat to National Shintō and its official deity, the emperor. Ōmoto's headquarters were consequently destroyed in 1935.

Ōmoto never recovered its prominence after the war, but several new religions that emerged from it have become well-known. Among these are Seichō no Ie (生長の家, "House of Growth"), an 840,000-strong group known for its anti-abortion lobbying and its claim to make "better Christians of Christians, better Buddhists of Buddhists," and Sekai Kyūsei Kyō (世界救世教, Church of World Messianity), a similarly sized healing-based religion which itself has spawned over a dozen sects.

Buddhism-based new religions have also proliferated, particularly since the end of World War II. Founded in 1930, Sōka Gakkai is the largest of all the new religions and is particularly appealing because it combines a simple route to salvation (chanting *Namu Myohō Renge Kyō*, or "Praise to the Lotus Sutra") with a large and well-organized community. Reiyūkai (霊友会, "Association of Friends of the Spirits"), also based on the Lotus Sutra and founded during the same inter-war period, has attracted over three million adherents, and from it have sprung nearly a dozen prominent sects.

In the 1970s and 1980s, a new crop of religions emerged which were soon dubbed the "new" new religions. These, however, do not appear different enough from the older new religions to justify their relegation to a second category. When Neill McFarland wrote his seminal study of Japanese contemporary popular religious movements in 1967, he entitled it "The Rush Hour of the Gods" (神々のラッシュ・アワー, *Kamigami no Rasshu Awā*), using the facetious appellation of the period following World War II when hundreds of new sects were formed. But as any Tokyo commuter knows, rush hour here lasts considerably longer than the proverbial hour. The 1970s–1980s boom was actually a continuation of the earlier trend, and the "rush hour of the gods" is still occurring today, with the government approving new religious orders at the rate of a hundred per year.

My own first brush with Japanese religion, I realize now, began quite subconsciously in a rush hour train. With no room even to open a book, I would often let my eyes wander over the colorful subway ads; since every train on my commuting line carries a large, peaceful-looking ad for Reiha no Hikari Kyōkai (霊波之光教会, "Church of the Light of the Spirit Rays"), I must have seen it hundreds of times.

When I eventually visited its head temple, I was interested to see how well it exemplified the attractions and foibles of the new religions in general. Reiha no Hikari was established in 1957 by the seventh son of a poor farmer who claimed to be a messenger of God, perhaps even His son. With over 825,000 followers, four branch temples in Japan, and a small outpost in Los Angeles, Reiha no Hikari is considered a mid-sized sect. Believers ask for help in following the "path to the salvation of mankind" and are urged to think only of others' problems as they chant the name of the founder in three or four sessions

• churn out = 量産する *ryōsan suru* • deity = 神 *kami* • prominence = 勢力／繁栄 *seiryoku/han'ei* • facetious = おどけた *odoketa*

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Sit in a public park in Japan on a sunny day, and you are not unlikely to encounter a follower of Sekai Kyūseikyō (世界救世教, Church of World Messianity) or one of its many offshoots. Typically, they will offer to purify your soul through a process called *jōrei* (浄霊) in which they hold one hand over your hand, thus channeling divine light or energy through their open palm to your body.

One *jōrei* devotee, who asked that her name not be used, swears that the method cured her of insomnia and related complaints. "I went three or four times a week [to a *jōrei* treatment center] for the first year," she explains, "and got much healthier. Now I only go once or twice a month." While street sessions rarely last more than two minutes and are free, a session at a treatment center lasts about 30 minutes and costs ¥1,000 (approximately $10).

daily. In return, they receive God's energy, which leads to better health, a happier life, and the resolution of any difficulties.

The head temple is located in Noda City, Chiba Prefecture, otherwise known as home to the company that makes Kikkoman soy sauce. Near the main gate of the huge compound, choral music blares from loudspeakers placed somewhere above ear-level. White-clothed believers ("volunteers") direct traffic at the intersection, and well-dressed men and women bow in respect once when they reach the temple side of the sidewalk, and again when they reach the entranceway. Wide pathways through the grounds are flanked with lush lawns and pebbled spaces. Bushes and trees have a relentlessly trimmed look. In the distance, but still on temple property, is the Castle of Salvation, a white and gold castle-like structure in which the sect's founder lived until his death 11 years ago. In small groups and singly, volunteers sweep the paths, repair invisible cracks, push wheelbarrows of dirt from one spot to another, and are otherwise intently engaged in beautifying the already immaculate grounds.

I stop in at the small conference room to the right of the large prayer hall. This room is reserved for "briefing" first-time visitors. A group of four comes in after me, and we sit opposite the two senior temple members who staff the room. Three of the other first-timers are there in support of the fourth, whose son apparently caused an accident while driving a large truck without proper insurance. The mother is at a loss over what to do, she says, and needs whatever help she can get. Like a car salesman warming to her job, the female

• offshoot = 分派 *bunpa* • insomnia = 不眠症 *fuminshō* • be flanked with ～＝～に両側を挟まれる *ni ryōgawa o hasamareru* • wheelbarrow = 手押し一輪車 *te-oshi ichrinsha*

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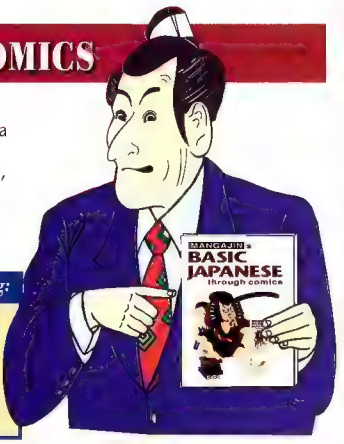

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staff member responds with a good-news tale of a bedridden 34-year-old who had been in a motorcycle accident 15 years ago. "One and a half months after he received the Holy Bond, he was able to walk again," she says. She urges the woman to join the temple as soon as possible so that things will turn out for her as they had for the accident victim and countless converts like him. Minutes later, the foursome get up to go sign on—or, in the terminology of Reiha no Hikari, receive the Holy Bond (おつながり, *o-tsunagari*) that allows them contact, through the medium of the founder, with the cosmic energy and light that is God.

After the sales pitch and the imminent conversion of the four newcomers to this growing religion, I decide that I too want to see what it is like to have my own personal connection to God. I am told, however, that as a foreigner I am expected to study the founder's life and teachings and only then will be allowed to join. I argue. Suddenly, the senior member looks deep into me and asks in a gentle voice, "Is there some reason that you must take the Holy Bond today?" The blood rushes to my face and I say the first thing that comes to mind. "It's my mother," I say. "She's sick." I am surprised by the trembling in my own voice.

Considering that the temple's officers are professional counselors, it is no wonder I felt the urge to confess. The clergy and lay believers of many new religions act as therapists for the community, either advising them or releasing them altogether from their problems. In Perfect Liberty (PL) Kyōdan (パーフェクト・リバティー教団, "Church of Perfect Liberty"), for instance, followers may meet with members of the clergy and have them physically absorb their troubles.

A statue of the founder of Reiha no Hikari, pictured in a Reiha brochure. The caption reads, "The statue of the Goshugojin-sama on the altar looks out over the Great Prayer Hall with unlimited benevolence and love."

Incidentally, treating potential foreign and Japanese converts differently is not typical of the new religions. Converts are generally welcome regardless of nationality, and in fact most of the larger new religions have made great efforts to build membership abroad, notably Sōka Gakkai and Sūkyō Mahikari (崇教真光, True-Light Supra-Religious Organization), one of the Sekai Kyūseikyō offshoots. Reiha no Hikari's guarded stance toward foreigners has a history. A few years ago, a rumor went around among Noda's Iranian and Pakistani communities that the temple would really make good on its promise of happiness. Several joined with the expectation that they would be freed of the unhappiness of unemployment; when jobs failed to materialize, they dropped out of the program. This was deeply upsetting to a faith that, according to one of the temple's senior members, no one ever leaves; hence the different requirements for foreign converts.

Since even invoking my mother did not move the temple official to break the rules, I return the following Sunday for religious study. It is nearly noon, so we first go with several hundred others to the large prayer hall to chant and listen to a short sermon (in this case a newspaper account of a sick child who regained health after joining the religion). The chanting has a Buddhistic cadence, but photos I have seen of more formal religious occasions feature costumes that are distinctly Shintō-like. After prayer, throngs of newcomers and bonded believers, as well as the inevitable groups of white-clothed volunteers, gather in noisy groups in the cafeteria and on the grounds to eat lunch. I notice many people in wheelchairs, and several children with apparent mental or physical disabilities, and take their presence as testimony to Reiha's popularity as a religion of healing. I suppress a wayward thought that this might actually indicate its inability to heal.

As we eat, one of the teachers from the study group explains, "The Goshugojin-sama [the honorary name of the founder] helps us to the path of the salvation of mankind. We show our gratitude in one of three ways. First, we can be volunteers and help keep the temple beautiful and clean as a place of worship. Second, we can give money. And third, we can spread the word." He looks at me meaningfully.

After lunch, we watch an hour-and-a-half-long animated version of the founder's life: his grave illness, his sudden recovery after 21 days of meditation, his long wanderings and ordeals in the mountains in search of God, and his ultimate realization that he is actually the alter self of God, sent to bring His message to the people. The others in the room have

(continued on page 67)

• clergy = 聖職者 *seishoku-sha* • invoke = 引き合いに出す *hikiai ni dasu* • wayward = 気まぐれな *kimagure na* • heal = 治す／いやす *naosu/iyasu* • ordeal = 厳しい試練 *kibishii shiren*

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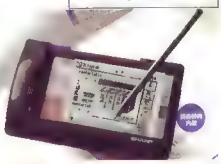

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Japanese New Religions in the West, *edited by Peter B. Clarke and Jeffrey Somers. Kent, England: Japan Library/ Curzon Press, 1994. 167 pages, $55 (hardcover)*
A collection of essays examining religious movements from Japan that have gained footholds in Western countries. Includes an introduction to Japanese new and "new" new religions, with further essays focusing specifically on Britain, the US, and Brazil. Religions covered include Soka Gakkai International, Sūkyō Mahikari, Seichō no Ie, the MOA Foundation, Tenrikyō and Risshō Kōseikai. (Distributed in the US by Humanities Press, Atlantic Highlands, NJ.)

Architects of Influence: The Tsutsumi Family and the Seibu-Saison Enterprises in Twentieth-Century Japan, *by Thomas R. H. Havens. Cambridge, MA: Council of East Asian Studies/Harvard University Press, 1994. 335 pages, $45 (hardcover)*
By recognizing the market potential of transportation, retailing, travel, and leisure, the interrelated Seibu and Saison enterprise groups have shaped Japanese consumer culture in the twentieth century. They have also made the Tsutsumi family astonishingly rich. Havens traces the family's fortunes, examines the management and marketing techniques of the company's colorful founder, and explains how the groups have prospered outside Japan's prewar and postwar business establishments. In doing so, he shows how the Seibu and Saison enterprises have influenced and exploited the shift in Japanese culture from a frugal, hard-working society to a New Breed that takes affluence for granted. Part of the Council of East Asian Studies Subseries on the History of Japanese Business and Industry.

Using Japanese Slang, *by Anne Kasschau and Susumu Eguchi. Boston: Charles E. Tuttle Co., 1995. 246 pages, $12.95 (paperback)*
Entertaining and colorful language from the real world—with etymological explanations that set it apart from other slang guides. Covers insults, sex, gangster jargon, young people's slang, and a collection of recently coined terms that may or may not become part of the mainstream.

"Cultural Issues Faced by the American-Educated Teacher in a Japanese High School, *by Robert Engel. Nashville: Educators Press, 1995. 34 pages, $5.95 (paperback)*
Aimed at students of Teaching English to Speakers of Other Languages (TESOL) programs in the US (specifically, those who adhere to an "art/craft conception of teaching") who are planning to work in Japan. Briefly outlines some of the obstacles faced by teachers accustomed to outgoing, individualistic American students, and suggests 10 general ways to prepare for the experience. Not for the untrained educator.

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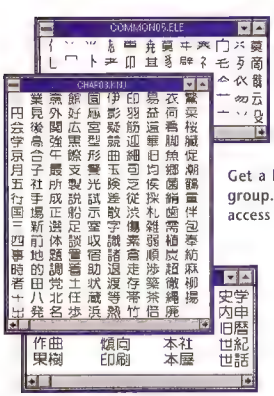
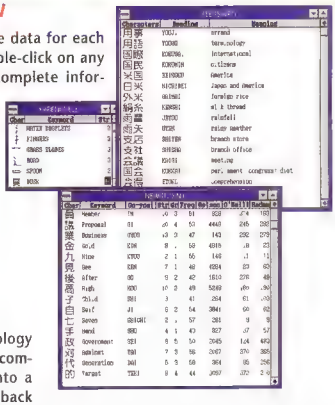


TABLE VIEW

Focus in on detailed reference data for each of the items in a group. Double-click on any item to instantly access its complete information profile in card view.

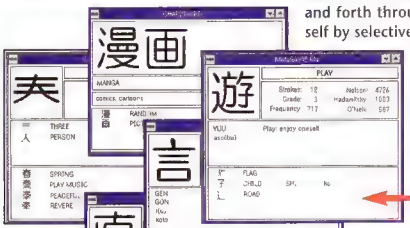


LIST VIEW

Get a bird's-eye view of the items in a group. Double-click on any item to access its card view information profile.

CARD VIEW

Here's where the power of the methodology takes shape. The elements, kanji, or compounds in a group are transformed into a deck of turbo-charged flash cards. Flip back and forth through the cards in sequence, or jump around in random order. Quiz yourself by selectively hiding and revealing areas on the cards. When you master a card, pull it from the deck, and keep going until you've mastered them all. Switch between the four lists of additional information described below at the touch of a button. When you see an element, kanji, or compound in card view, you have at your fingertips everything you need in order to tattoo its structure, readings, and meanings into your brain forever. It's just-in-time learning taken to its full potential.



The component building blocks, which comprise the target item, along with their keywords and primary readings, in the order in which they are written. Mentally create a vivid image (and corresponding phrase or story line) which ties together the keyword of the target item and the keywords of its respective components. Focus on that image for a few seconds, and the structure of the target kanji or element is yours forever. Sound crazy? Try it. It works like magic.

The kanji and elements which contain the target item, along with their keywords and readings. After you've mastered the target item and its components, learning any of the items in this list would be a natural next step

The words which contain the target item, along with their readings and meanings. Useful, commonly occuring compounds have been chosen specifically to ease the process of memorizing the *on-yomi* readings of the kanji they contain

Certain structural components of kanji actually provide clues as to the probable *on-yomi* reading of kanji which contain them. If the target kanji contains one of these components, then all other kanji containing that component are listed here. By providing you with this method of easily comparing and contrasting the readings of these kanji, ***Spectra Kanji*** places these powerful reading clues at your disposal. You'll not only boost your ability to recall the readings of kanji you've already studied, but also your ability to accurately guess the readings of kanji you encounter for the first time.

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50 Years Later the War Ends for Yokoyama Ryūichi

On March 28, 1995, Yokoyama Ryūichi was finally able to put his World War II experiences to rest. Yokoyama, now 85, is famous in Japan for having authored the manga series *Fuku-chan*, a sweet, sentimental comic strip featuring a group of wholesome but occasionally mischievous kids, along the lines of *Nancy* or *Henry* in the US [see page 30 for selections from the series]. *Fuku-chan* ran from 1936 to 1944 in the *Asahi Shimbun*, and in the *Mainichi Shimbun* from 1956 until 1969.

What makes the four-frame comic strip unusual is that for six months in 1945 it ran in *Parachute News*, a series of propaganda fliers compiled by the US military in the Philippines and dropped over Japan toward the end of the war to encourage surrender. Yokoyama, who was living in Nagano prefecture at the time, learned of *Fuku-chan*'s presence in the American military publication when a friend who lived in Kamakura (near Tokyo) sent him a packet of the fliers.

In the fall of 1946, the war having ended, Yokoyama bravely visited General Headquarters of the Supreme Commander of the Allied Forces to request payment for the unauthorized use of his work. He was greeted by a Mr. Stanley, the man responsible for putting together *Parachute News*, who explained that he had become familiar with *Fuku-chan* in the Philippines (where the *Asahi Shimbun* was then available) and was so moved by the series that he decided to include it in the fliers. He turned down Yokoyama's request for payment, however, claiming that "copyrights are not valid during war."

And that was that until March 28 of this year, when a US embassy official, at a party held at Tokyo's Imperial Hotel to honor Yokoyama as a "Person of Cultural Merit," presented Yokoyama with ¥180 (approximately two dollars) for the unauthorized use of his comic strip.

The resolution to this fifty-year-old saga came about due to the efforts of an informal group of manga artists called the Manga Group. After it was announced that Yokoyama would be honored with the "Person of Cultural Merit" status, the Manga Group decided to locate Mr. Stanley and have him attend the celebration as a surprise guest. Since meeting Stanley in 1946, Yokoyama had always felt kindly toward the man, and had expressed the desire to one day meet again.

US Embassy Special Advisor Andrew Meyers presents manga author Yokoyama Ryūichi with his long-awaited author's fee of ¥180.

The Group learned that Stanley had been a missionary and a Japanophile of the first order, even taking Japanese citizenship shortly after the war's end. Sadly, they also learned that Stanley had died in 1991.

Still wanting to do something special for Yokoyama to resolve this unfortunate chapter in his life, the Group decided to send a letter to the President of the United States, via Ambassador Walter Mondale, requesting that the US government officially present Yokoyama with his long-awaited author's fee at the March 28 reception. They drew up a letter [presented with translation on the facing page] and an official invoice for ¥180, which is the fee they calculated based on what Yokoyama was receiving from the *Asahi Shimbun* in 1944.

Mondale was apparently eager to attend the reception, but had to back out at the last minute due to trade negotiations. Therefore, Special Advisor Andrew Meyers did the honors. In front of an audience of approximately 600 people, Meyers, tongue firmly in cheek, pronounced, *"Taihen osoku narimashita ga . . ."* ("This is very late, but . . . ") and handed Yokoyama an envelope with a check made out for exactly ¥180. Maintaining the tone, Yokoyama responded: *"Kore de watashi no sengo wa owarimashita. Arigatō"* ("With this, my post-war period comes to an end. Thank you"), and as the audience erupted in laughter, the two men descended the platform.

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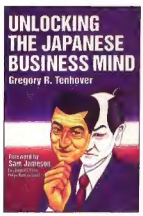

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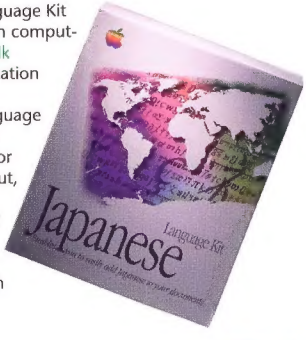

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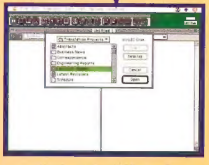

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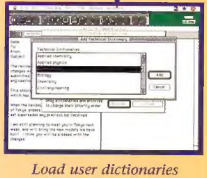

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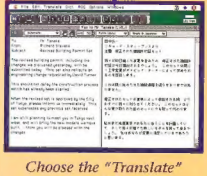

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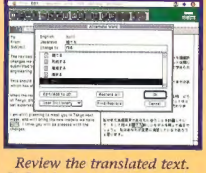

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